

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 18, 1905.

VOL. VII, NO. 20

The Great Baptist Convention.

KANSAS, CITY, MO., MAY 10, 1905.

For a year all Southern Baptist eyes have been turned towards Kansas City and today while sunny skies bend over us and stiff western breezes fan us, the Baptist clans are moving by the thousands upon the great city of the plains.

It seems to be a typical western city; everybody is in a hurry as they rush back and forth through her crowded streets that fairly throb with business on a gigantic scale. And, from the looks of this splendid pile of brick and stone, the Calvary Baptist Church, in which we are now assembling, which must have cost, lot and all, in the neighborhood of \$150,000.00, it seems that our own Baptist folks are in the push also, having 16 churches in the city, 9 of which are big and strong.

At 10 o'clock President L. O. Dawson calls the

B. Y. P. U. MEETING

to order, Dr. John H. Eager leading the devotional exercises. Because of delayed trains there is only one speaker on the morning program present, Dr. Howard Lee Jones, pastor First Church Chattanooga, who gives a stirring address on "BAPTIST UNITY."

After the usual announcements, the meeting adjourns until 3 p. m.

AFTERNOON SESSION.

Promptly at 5 minutes past the hour, the leader for the devotional hour announces, "Let us sing 525 in the Baptist hymn-book," and 500 voices unite in singing that grand old song, "Sweet Bye and Bye." Secretary Gaines of Atlanta, in the temporary absence of the president, calls the body to order and Dr. Davidson leads in prayer. Notwithstanding Dr. Dawson requests that he be relieved from the presidency, he is unanimously elected again. H. W. Virgin of Missouri, and C. P. Mesom of Ala., are elected vice presidents, while Secretary Gaines is reelected. After some tuning and tooting, in which a minute or two of good time is lost, "Prof. Davis and his daughter" renders an instrumental piece of music, which is very nice and sweet in a way, but a mighty poor substitute for music where Southern Baptists are in their annual meetings. "We will kindly now stand and sing 202—"Sing them over again to me," which is done with a spirit and enthusiasm that shows the superiority of the human voice over an instrument in praising God, in a most remarkable way.

Vice President Virgin, having been called to the chair announces that "Dr. Leavell will now speak to us on 'The Field of the B. Y. P. U. in the Local Church.'" Bro.

Leavell calls attention to the crying need in all our churches for more efficient membership and how the B. Y. P. U. meets that need. He explains the Bible Reader's Course, The Missionary Conquest Course, and the Sacred Literature Course which form the backbone of this whole young people's movement. A young people's prayer meeting is a fine thing; but a prayer meeting is not a B. Y. P. U. meeting although it may lead up to one. There must be an earnest daily study of the Bible, which of course needs no argument to back it up in a Baptist Convention. As to the missionary features of the work, the churches that are doing most for missions today, right here in our great Convention, are those churches where the membership has become informed as to the needs of the work in the mission fields. If all our pastors would lay hold upon this work as they do the other work of the churches, how it would move. The plan is to know the Bible, to know mission and mission fields; and in this the B. Y. P. U. meets our three-fold need—the intellectual, the spiritual and the social. Who bids for the social and intellectual life of our young people in your towns? If the church of God bids for it in a real, earnest, loving way, the world will not get them.

The address elicits the most profound attention, and once a slight ripple of applause sweeps over the audience. After the rendition of a duet, Chairman—— of Alabama reads the report of the Executive Committee.

Dr. J. P. Green, president of William Jewell College, speaks on the "Mission of a Denominational College." He begins by exhorting "us all to cherish these noble words that the speaker has just delivered in our hearing—let's go home and put them into practice." He prefers to say "Christian" College rather than "denominational" College; for a College may be "denominational" and yet not as "Christian" as it ought to be. The word "Baptist" is mighty sweet to me; and yet a "Baptist" ought to be a Christian—so ought a College. Wherever Christianity abounds there the Christian College is a necessity, for there is no other way to train our people for service. The mission of the school, the Christian College, is to help men to be a success in any calling into which they think God wants to them to go. If a man is going to be a farmer, lawyer, doctor, preacher, merchant, anything, he ought to be a good one. "A great many people believe a very great deal in a little education, and a very little in a great deal of education." What we need is to press to get the best preparation to do the best work

we can. A man ought not to do anything for the money he can get out of it—not a bit of it. A Christian man, whatever he does, must do that for the glory of God. We must send our children to a Christian College—where all the teachers are learned in all the books, and also where they know Jesus Christ experimentally. I don't want any man to teach in William Jewell College who does not go to prayer-meeting and we shall not have it. Now then that does not mean that we are not to have the best learning in the world in our chairs. Some of the best educated men of the earth go to prayer-meeting and it does them good—makes them smarter, better men. We want, we must send our boys and girls to such schools as have prayer meeting men and women doing the teaching. A Professor in one of our State Colleges some years ago said to his pupils: "What's all this fuss anyhow about a dead Jew!" And there are lots of folks who send their sons to a place like that, for education, rather than to a Christian College—and too, just because it is \$18.00 cheaper! After this splendid speech, the meeting adjourns until 9 o'clock tonight.

NIGHT SESSION.

As night comes on the atmosphere cools and becomes more like October weather in Mississippi than it did July at noon. The people assemble early and at 8 p. m. the great pipe organ announces that the hour for the evening session has arrived.

Vice President Virgin is in the chair and announces number 22, "We are Marching to Zion," and all the people join in the singing with great enthusiasm. The next song to be used is 236, to the tune, "Convention," and "How Firm a Foundation" peals forth as it can no where else be heard on this earth outside of the Southern Baptist Convention and its auxiliary bodies. President Dawson having come in takes the chair and says that he is real sorry that the convention disregarded his wishes and elected him to its presidency again, stating that the only qualification that he has as a presiding officer is that he does not make any speeches. Secretary Gaines reads a list of the several state managers. The enrollment committee make announcement to the effect that about 250 names had been handed in, which are about one third of those present. The congregation stands and sings, "I Am Thine, O, Lord." Dr. Smith, of Columbus, Ga., leads in prayer; Dr. Hamilton, of Kentucky, makes announcement about the reception to be given by the B. Y. P. U., of Kansas City, to the Seminary Alumni, their wives and sweethearts, and

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Dr. Dement, pastor of the Waco first church, spoke on

THE PERSONAL ELEMENT IN EVANGELISM

When the speaker arises to speak he looks into the faces of fully 1,000 people. He speaks in a clear, full, ringing voice and without manuscript, but evidently not without great preparation.

1. The first personal element is the individual to be brought into saving relation with God.

2. The second element is the proclamation of the Gospel to the lost soul. Christ began this and commands us, his disciples, to carry it on. The church is the organic unit, and the individual is the ultimate unit. The unit of force is the individual, the unit of organization is the church, and if there were only one member of a church of a thousand members who believed in the Great Commission, he is bound to carry the Gospel to the lost. We are Christians before we are members of a church; by nature we are anti-missionary; by grace we are missionary; by habit, we are anti-missionary. All true evangelism begins in the heart, the heart of God, and then it comes down to the heart of man. A live man, consecrated to God, is the greatest power on the earth. We want more house of proclamation and more house to house application of the truth. We can learn from the politician and the merchant something about how to reach men. We are to come face to face with the unsaved. The humblest as well as the greatest ones of earth may do this work successfully. We want to live our religion. A life is like a great song. No infidel that ever shall live on this earth will argue against "Jesus, Lover of My Soul." It is even so with a pure Christian life. Those who talk the loudest should live the noblest. But few of us can do much in reaching the people, but all of us can reach an individual. The influence of the truth is diminished in proportion to the distance and the number of the people. This is why the unconverted will take a back seat instead of a front. The first chapter of John tells us how to do this work—the work of an individual for another individual. Let us learn from Andrew who finds his brother, from Jesus at the well, from Philip who was commanded to go and find, or glue himself to the Pharisee.

3. But lastly, we must remember that it is Jesus who saves. Truth does not save, grace does not save, faith does not save, the church does not save. It is Jesus who saves! Yes, it is Jesus who saves! Miss Christine McConnell, daughter of the pastor of Calvary Church, sings a solo so clearly and distinctly that you could actually tell what she was singing. Just think of a singer pronouncing words so as they can be understood.

The congregation stands and sings with the voice of many waters and the rush of Niagara itself. "Onward, Christian Soldier," when the meeting came to a close with benediction by Dr. Dement.

FIRST DAY.

Promptly at the hour appointed Vice President Stephens calls the convention to order, and amidst profound silence he announces the death of former President Eagle, in a few fitting words pays a splendid tribute to his memory, Dr. Davidson leading in fervent prayer, the congregation, two thousand strong, singing, "Nearer my God to Thee."

Secretary Burrows calls the roll of delegates. In class A there are 1,660 possible delegates and 462 in class B, making a possible total of 2,122. Alabama entitled to 119, present 61; Arkansas entitled to 33, present 21; Florida entitled to 28, present 9; Georgia entitled to 226, present 37; Indian Territory entitled to 6, present 6; Kentucky entitled to 159, present 108; Louisiana entitled to 42, present 31; Maryland entitled to 41, present 5; Mississippi entitled to 120, present 44; Missouri entitled to 82, present 82; North Carolina entitled to 112, present 7; Oklahoma entitled to 4, present 4; South Carolina entitled to 134, present 11; Tennessee entitled to 85, present 63; Texas entitled to 208, present 104; Virginia entitled to 213, present 30.

Total present and answering to their names, 624 with several delayed trains to hear from.

The chair announces that the body is very nearly ready to go into permanent organization. Dr. Hatcher comes to the platform and nominates Hon. E. W. Stephens, of Mo., for president—at the mention of whose name the Missouri delegation broke forth into applause, which was rebuked by the chair. Mr. Stephens, so soon as his name was mentioned, vacated the chair calling Dr. Landrum to the same. Dr. Hatcher makes a splendid speech in putting him in nomination, saying that Mr. Stephens was a prayer meeting layman. Dr. Ford seconds the nomination, Dr. Johnson, of St. Louis, also seconds the nomination. This speaker was so profuse in his complimentary remarks that Dr. Bealer rises to a point of order—a second speech in nominating a brother is contrary to the by-laws. Several points of order are raised. One brother, in great style nominates Dr. T. T. Eaton. As quick as a flash Dr. Eaton gets the floor, thanking the brother for his compliment, but withdraws his name and moves that the secretary be instructed to cast the ballot of the convention for Mr. Stephens which is done with a hearty and enthusiastic "I" seldom heard in any convention. Mr. Stephens on taking the chair delivers a very graceful speech of acceptance and asks, "What is the further pleasure of the convention?" Dr. Hatcher announces, "Now let us sing and let it be our prayer," "Come, Holy Spirit." Nominations for Vice President being in order, Dr. Landrum nominates T. H. Ellet, of Va.; C. H. Smith, of South Carolina, is nominated; Dr. Williamson, of the Third Church, St. Louis, nominates Joshua Levering and moves that the secretary cast the ballot which is done heartily—when Dr. J. Wil-

liam Jones rises to a point of order, saying that he wants to support Brother Levering, but it is contrary to the by-laws to do it in this way, and the chair announces the point well taken. J. T. Cameron nominates J. C. Stallcup. But the compliment is passed all the same. On motion the four brethren nominated are elected, the secretary casting the vote. The secretaries are elected for 25th year, the convention arising and voting, "I," instructing Dr. Hatcher to cast the ballot. Joshua Levering offers resolutions looking to the filling of vacancies in the trusteeship of the seminary—one from Maryland, one from Kentucky, one from Alabama, three from Tennessee. Dr. Eaton offers a resolution, which is passed, that a committee of five be appointed to whom shall be referred the matter of place of holding the next convention, their decision to be given by January 1st—a fine solution of a very important question. Pastor McConnell makes various and sundry announcements, introducing John L. Peck, ex Minister to Switzerland, and a good deacon of the church, who in choicest words of elegance and grace, with rare wit and superb eloquence, welcomes Southern Baptists to the great metropolitan city of the West. Dr. John E. White of the Second Church, Atlanta, responds in masterful fashion. His reference to the new order of things inaugurated by Governor Folk in civic matters is greeted with a burst of applause. Committee on order of business reports, and convention adjourns until 3 o'clock.

FIRST DAY—AFTERNOON.

Exactly at 2:30, the president calls the body to order, and at this early hour there is not standing room in the great room. Dr. Buckner leads in prayer. Visiting brethren are introduced, among whom are the venerable Dr. Gratts Ganness, who started the work on the Congo River, Africa, and J. W. McCollum, of Japan.

REPORT OF FOREIGN MISSION BOARD.

Dr. Willingham read an abstract from the Foreign Mission Board. There have been 2,231 baptisms on the fields this year; \$28,341,588 were contributed during the year; 50 new missionaries have been sent. It has been a year of the largest things—largest number of baptisms, largest amount of giving and the largest number of missionaries sent out.

FINANCES.

The following table ought to find its way into every scrap book:

Alabama—associations 85, churches 1,945, preachers 1,088, members 49,935, 1903-4 \$18,025.77, 1904-5 \$18,302.20.

Arkansas—associations 50, churches 1,348, preachers 871, members 79,402, 1903-4 \$4,755.51, 1904-5 \$4,988.63.

District of Columbia—associations 3, churches 71, preachers 87, members 21,958, 1903-4 \$1,712.41, 1904-5 1,889.48.

Florida—associations 26, churches 530,

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preachers 311, members 26,035, 1903-4 \$2,500.00, 1904-5 3,696.24.

Georgia—associations 83, churches 2,119, preachers 1,401, members 210,697, 1903-4 40,061.58, 1904-5 \$48,760.53.

Indian Territory—associations 25, churches 528, preachers 404, members 26,816, 1903-4 \$329.09, 1904-5 \$816.36.

Kentucky—associations 75, churches 1,723, preachers 1,185, members 202,958, 1903-4 \$22,179.81, 1904-5 \$25,258.37.

Louisiana—associations 28, churches 591, preachers 324, members 41,920, 1903-4 \$5,190.63, 1904-5 \$5,820.99.

Maryland—associations 1, churches 61, preachers 60, members 10,333, 1903-4 \$4,841.45, 1904-5 \$5,702.59.

Mississippi—associations 58, churches 1,349, preachers 690, members 115,062, 1903-4 \$18,811.89, 1904-5 \$21,161.89.

Missouri—associations 79, churches 1,854, preachers 1,410, members 159,189, 1903-4 \$13,103.82, 1904-5 \$14,998.81.

North Carolina—associations 61, churches 1,816, preachers 966, members 185,100, 1903-4 \$16,865.70, 1904-5 \$20,210.72.

Oklahoma—associations 16, churches 259, preachers 149, members 12,658, 1903-4 \$459.85, 1904-5 \$505.31.

South Carolina—associations 36, churches 913, preachers 489, members 104,763, 1903-4 \$19,738.54, 1904-5 \$24,573.73.

Tennessee—associations 53, churches 1,477, preachers 1,082, 1903-4 \$14,937.41, 1904-5 \$13,862.17.

Texas—associations 126, churches 2,855, preachers 1,950, members 214,598, 1903-4 \$26,996.83, 1904-5 \$30,613.07.

Virginia—associations 27, churches 993, preachers 539, members 27,039, 1903-4 \$33,156.21, 1904-5 \$39,002.64.

Other sources—1903-4 \$3,963.19, 1904-5 \$3,253.15.

Total—associations 832, churches 20,502, preachers 13,006, members 1,827,617, 1903-4 \$247,629.69, 1904-5 \$283,415.88.

GROWTH IN TEN YEARS.

That our people may get some idea of the growth of our work in a decade, we give here some comparisons, showing what we were doing in 1895 and are doing now. Then we had 91 missionaries, now 181; then 89 native helpers, now 269; then 85 churches on the fields, now 194; then 22 church buildings, now 132; then 1,503 Sunday School scholars, now 5,496; then 581 baptisms for the year, now 2,231; then 3,493 total membership after fifty years of work, now 11,423. In addition, our missionaries in many cases have been provided with comfortable, healthful homes. Then we had no medical missionary and no hospital—today we have ten physicians, eight male and two female. We have two hospitals and several dispensaries. Thousands were treated last year at these, and at the same time heard the Gospel.

One of the greatest advances we have made is in school work. We needed trained men and women to help among their own people. We found that we must

teach them. Theological schools have been established, and about one hundred men are being trained in these. Then, again, the children of our converts needed to be educated not into heathenism, but away from it. Many schools have been established for these. Some of these schools receive help from us. Many of them are partly or entirely self-sustaining. The number of the latter will greatly increase. One missionary in North China writes of 13 schools in his mission with nearly 200 scholars, and the total cost to the Board of only \$150.

CHANGE OF PLANS.

Last year at the Convention we reported the purpose of the Board to open a mission in Persia. After further investigation and more mature thought, it was deemed inexpedient to open work there at this time, and so the Board reconsidered its action.

NEW MISSIONS.

Our work has developed rapidly in China, and so we have opened a new mission in the interior, far from the coast, at Chengchow. This is an important point.

Another new mission station has been established at Victoria, Brazil.

An important work has been opened at Tunis, Africa, in connection with our Italian mission.

At Hermosillo, Mexico, another new work has been begun. We might mention others, but simply give these to let the brethren know that our workers, with the hearty approval of the Board, are constantly enlarging their fields of operation. We refer to the reports from the various missions for more detailed information.

As to the change of plans with reference to the work in Persia, Dr. Willingham states that the Foreign Mission Board receive orders and suggestions from nobody on this earth, save the Southern Baptist Convention.

MISSION SUPPLIES.

Foreign Mission Journal.—Your Board is glad to see the increased interest in our Foreign Mission Journal. During the past year we have issued a monthly average of 31,314 copies. The Journal has paid all of its expenses, and has been a source of revenue in saving, through advertisements, several hundred dollars in transportation for the Secretaries of your Board.

Tracts—Envelopes—Maps.—We keep constantly on hand a good supply of tracts, and have sent out hundreds of thousands of them to the churches. We also supply all churches which apply for them with mission collection envelopes.

Several hundred large missionary maps of the world have been sold at the low price of \$3 each to the churches. The maps have given eminent satisfaction.

Missionary Books.—During the year arrangements have been made to supply from the rooms of the Board in Richmond to those who wish them a number of excellent books on missions. We are glad to report that our people have shown by the

number of orders sent in that they appreciate this arrangement.

EXPENSES.

While it costs something to send out thousands of letters, millions of tracts and travel thousands of miles and collect and disburse over a million of dollars, yet a little over 90 cents on every dollar reaches the workers on the fields.

SOLOS.

After the reading of this splendid report, Miss Mazie Pittman Pugh is announced to sing a solo, which she did just tolerably well, adding nothing at all to the comfort or edification of the meeting. There are times when a solo is good; but that time never comes in the Southern Baptist Convention.

SUNDAY SCHOOL BOARD.

Dr. Frost reads an abstract from the report of the Sunday-school Board, which shows a healthy condition all around, the receipts this year exceeding those of last year by \$10,305.64, making a total of \$120,088.80. The board has been offered \$40,000.00 more for the property they bought four years ago than they gave for it—but it is too valuable to sell.

HOME MISSION BOARD.

Dr. Gray reads an abstract from the report on Home Missions. This has been a year of "enlargement" in all directions, the appropriations being increased almost 50 per cent. It has also been a year of great blessing. While no just and complete account of all our work done can be put into figures, the least of their labors being such as cannot be shown by figures, at the same time all will be interested in the following.

SUMMARY OF WORK.

Missionaries, 718; Weeks of labor, 23,219; Churches and stations, 2,227; Sermons and addresses, 88,016; Prayer-meetings, 13,765; Religious visits, 174,751; Baptisms, 10,551; Received by letter, 10,019. Total additions, 20,570; Churches constituted, 219; Houses of worship built and improved, 205; Sunday-schools organized, 539; Bibles and Testaments distributed, 24,354; Tracts distributed (pages) 2,746,232.

FINANCES—FIGURES FOR FOURTEEN YEARS.

1892—Total receipts, \$19,748.33; Current Bible Fund, 14.50; Appropriations, \$35.32; Net Assets, \$4,816.63.

1893—Total receipts, 43,078.71; Appropriations, \$4,417.82; Net Assets, \$7,562.94.

1894—Total receipts, \$48,539.16; Current Bible Fund, \$45.66; Appropriations, \$3,857.15; Net Assets, \$9,876.51.

1895—Total receipts, 58,009.59; Current Bible Fund, \$7.82; Appropriations, \$916.83; Reserve Fund \$1,000.00; Net Assets, 11,786.17.

1896—Total receipts, \$63,141.12; Appropriations, \$9,912.01; Reserve Fund, 2,500.00; Net Assets, 14,312.30.

1897—Total receipts, \$66,280.41; Current Bible Fund, \$91.31; Appropriations, \$11,477.09; Net Assets, 22,511.63.

1898—Total receipts, \$64,626.90; Current Bible Fund, \$673.11; Appropriations, \$11,855.99; Reserve Fund, \$10,000.00; Net Assets, \$32,787.76.

1899—Total receipts, \$63,766.35; Current Bible Fund, \$1,374.03; Appropriations, \$1688.28; Reserve Fund, \$19,000.00; Net Assets, \$39,818.83.

1900—Total receipts, \$71,602.42; Current Bible Fund, \$1,366.97; Appropriations, \$2,538.18; Reserve Fund, \$30,000.00; Net Assets, \$52,193.38.

1901—Total receipts, \$78,810.97; Current Bible Fund, \$3,132.95; Appropriations, \$1,288.52; Reserve Fund, \$44,000.00; Net Assets, \$68,349.53.

1902—Total receipts, \$89,345.71; Current Bible Fund, \$4,088.44; Appropriations, \$1,086.17; Reserve Fund, \$500.00; Building Fund, \$12,000.00; Net Assets, \$84,314.22.

1903—Total receipts, \$97,518.45; Current Bible Fund, \$4,152.67; Appropriations, \$1,717.59; Reserve Fund, \$21,251.10; Net Assets, \$106,281.81.

1904—Total Receipts, \$109,782.76; Current Bible Fund, \$5,322.76; Appropriations, \$2,136.46; Reserve Fund, \$32,000.00; Net Assets, \$118,435.04.

1905—Total receipts, \$120,088.40; Current Bible Fund, \$4,500.11; Permanent Bible Fund, \$115.00; Net Assets, \$133,810.14.

SUNDAY SCHOOL STATISTICS.

Alabama—Churches, 884; Members, 147,127; Sunday-schools, 975; Enrollment, 60,540.

Arkansas—Churches, 355; Members, 80,705; Sunday-schools, 175; Enrollment, 23,569.

District of Columbia—Churches, 18; Members, 6,153; Sunday-schools, 24; Enrollment, 5,489.

Florida—Churches, 52; Members, 28,540; Sunday-schools, 121; Enrollment, 11,143.

Georgia—Churches, 2,120; Members, 213,325; Sunday-schools, 1,287; Enrollment, 78,237.

Kentucky—Churches, 676; Members, 202,950; Sunday-schools, 387; Enrollment, 63,895.

Louisiana—Churches 62; Members 45,037; Sunday-schools, 284; Enrollment, 12,739.

Maryland—Churches—Members, 10,699; Sunday-schools, 73; Enrollment, 9,866.

Mississippi—Churches, 1,305; Members, 109,294; Sunday-schools, 397; Enrollment, 32,383.

Missouri—Churches, 368; Members, 161,073; Sunday-schools, 1,194; Enrollment, 41,240.

North Carolina—Churches, 1,777; Members, 184,413; Sunday-schools, 1,342; Enrollment, 105,504.

South Carolina—Churches, 943; Members, 10,449; Sunday-schools, 706; Enrollment, 34,805.

Tennessee—Churches, 562; Members, 143,390; Sunday-schools, 845; Enrollment, 52,954.

Texas—Churches, 2,855; Members, 217,

144 Sunday-schools, 1,228; Enrollment, 76,829.

Virginia—Churches, 1,008; Members, 128,406; 896; Enrollment, 86,187.

The Territories—Churches—845; Members, 46,010; Sunday-schools, 345; Enrollment, 12,218.

Total—Churches 10,406; Members, 1,832,635; Sunday-schools, 11,386; Enrollment, 776,248.

Two things are manifest from these figures. First—they are the completest and most trustworthy that can be obtained; second, they hardly give us a true exhibit of the situation. There are certainly more Sunday-schools than are here reported. As a matter of fact this Board is in quarterly touch and communication with nearly as many as are shown in this table.

NEW QUARTERLY.

The Board is now issuing a Superintendent's Quarterly along with its other periodicals and calls especial attention to Sunday workers to this quarterly.

BOX WORK.

The cash contributions through the Woman's Missionary Union to Home Missions for the year make the splendid sum of \$30,698.32, an increase over the previous year of \$5,828.62. This does not include their gifts of boxes to frontier missionaries. Our Board, in their recommendations to the Missionary Union for the coming year, have asked that the ladies take full charge of the box work, in the following words: "The boxes given to our poorly-paid frontier missionaries have been a great blessing to them. As our Board does not take account of this work, but has only been the medium of securing these boxes from our women, and as it is difficult to separate in the minds of some the monied gifts to Home Missions and this box work, we would ask that the Woman's Missionary Union assume the box work themselves."

OUR HOME FIELD.

In addition to the use of tracts and leaflets and the denominational papers, we have found Our Home Field a desideratum. It furnishes fresh news from the field, keeps our constituency in closest touch with the work and workers, and mightily helps to make home missions a living reality. In our last report mention was made of the increased size of the paper and its growing circulation. We then had about 19,000, regular subscribers. We come to this Convention with more than twenty-two thousand, an increase of one thousand each month or more than a hundred per cent during the year. But for the very bad weather during the winter and spring we should doubtless have gone beyond twenty-five thousand. A similar proportionate increase for the coming year will give us a bona fide circulation of forty thousand. From many expressions of our readers we are encouraged to believe the excellency of our paper is keeping pace with the circulation.

Many have urged us to increase the price to twenty five cents, but in spite of

the fact that ten cents is barely sufficient to pay for the printing merely, we have kept the subscription price at ten cents in order that we might speedily secure a great circulation. With forty thousand or fifty thousand regular subscribers we could reasonably count on one hundred and fifty thousand readers. What a mighty agency for good the paper would than become!

SCHOOLS.

The Board has 24 schools in the mountain regions of North Carolina, Tennessee, South Carolina and Kentucky with 4,000 pupils and 80 teachers. In some of these schools every pupil has been converted to Christ.

CUBA BAPTIST CONVENTION.

During the visit of the Corresponding Secretary to the island, messengers from the churches in co-operation with our board met in Havana and organized the Baptist Convention of the Four Occidental Provinces of Cuba. Every church except one was represented by a messenger, and that one by letter. The spirit of the meeting was excellent. Rev. C. D. Daniel was elected President, and Rev. J. V. Cova, Secretary. They adjourned to meet at Matanzas in the spring of 1906. This organization will be instrumental in bringing closer sympathy and securing more effective work among our churches in Cuba.

DEAF MUTE MISSIONARY.

Miss Myrtle Morris, a graduate of the Institute for Deaf Mutes, Cave Spring, Ga., a deaf mute, a woman of rare intelligence and consecration, has been sent to labor among the deaf mutes of Havana. She is the first missionary sent by any board on a mission of this sort to the island, and so far as we know, to any other land. Her work appeals very strongly to the sympathies of the people in Havana, and through her we expect not only to help the poor deaf mutes, but also to reach the unfortunate ones of this class among the wealthy and influential. In this way the gospel will have an open door that would otherwise be shut to our missionaries.

NEW FIELDS.

The Isle of Pines and Panama are our newest fields. Rev. K. M. Dedrick is on the Isle of Pines and is doing a great work. Rev. J. L. Wise and wife of Louisiana have taken up work in Panama.

Dr. Gray reads his masterful report as only Gray can read, which held the attention of the great body almost in a spell-bound fashion, and too at 4 o'clock in the afternoon, when the people, tired and worn out with the work of the day. His last words were truly eloquent indeed and touched the hearts of the vast multitude with most profound conviction and elicited many amens! as he closes.

Dr. Millard reads the report of the committee on nominating vacancies in the trustees of the Seminary.

After mere and sundry announcements

by many brethren, on motion of Dr. Gwatney of Virginia, the Secretary is instructed to send a telegram of sympathy to Dr. Hawthorn of Richmond, Va., who on account of feeble health is not with us today. Dr. Poteat of Furman University, leads in prayer and the Convention adjourns until 8 p. m.

FIRST DAY—NIGHT SESSION.

Long before the hour appointed for the service to begin the spacious auditorium of the church is full packed and jammed every inch of it. Just as the service is about to begin the fuse of the electric light connection refuses to work and leaves the multitude in darkness, who spend the time in singing the good old Songs of Zion of other generations.

So many people are seeking admission to the church that two overflow meetings are announced at nearly all churches.

The lights failing to come out some one brings in an old smoking lantern which is placed on the pulpit, in the light of which Dr. Mullins reads the 19th Psalm, and Dr. Buckner leads in prayer—for the third time during the convention "What a Friend We Have in Jesus" is sung, and Dr. W. H. Felix, for 17 years the pastor of the First Baptist Church of Lexington, Ky., preaches the convention sermon, taking his text from Romans I. chapter, 14-16 verses—"I am debtor both to the Greeks and Barbarians, to the wise and the unwise; for as much as in me is I am ready to preach the Gospel to you that are at Rome also; for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth, to the Jew first and to the Greek also."

Dr. Felix starts out just as though he means to preach sure Gospel tonight—a thing that many convention preachers seem strangely to have forgotten. The term "Jews and Greeks" are inclusive, he says, of the whole human race. He enumerates the millions of earth who have never heard of Christ, or who having heard of Him, have not owned Him as their Lord, as tending to show that our work of evangelizing the world is scarcely begun.

1. They need the salvation of which this text speaks. If all the world is not involved in sin and lost, then our Lord has made a mistake, and we are all blind leaders of the blind. But He made no mistake, and we are not mistaken in our belief; for the whole world is in need. The coming of Christ did not create the need. The preaching of the Gospel does not create the need; the need created the Gospel. If the heathen can be saved because of their ignorance of Christ, then we can also, and our Gospel instead of being the means of our salvation jeopardizes our salvation. The coming of Christ Himself, in such a case, but jeopardizes the world's salvation instead of securing it, and God ought to have kept Him unto

Himself. No, no, my brethren, without Christ this whole world is doomed forever, and with Him the world can be saved.

2. The Gospel is the power of God unto salvation. The word "Gospel" means good news, but all good news is not the Gospel. The Gospel brings good news from God that He is ready and willing to save a sinner. The power to save a soul does not lie in the power of all our combined organizations, or as good as these appointments may be in themselves, the power to save a soul resides alone in God. All our learning and eloquence, as good as these are, in their place can not avail to the saving of a soul. How many of us preach like the great artist who, in painting a picture of the last supper, put into the picture a great many ornaments; and when the people came to look at the picture they said, "What beautiful ornaments!" And the artist said, "I have made a mistake; the people see the ornaments, but not the Christ"—so with one stroke of his brush he blotted out the ornaments, and left Christ alone. That is what all of us preachers want to do—blot out all the ornaments, so that the people can see Christ. In many of our great revivals this is our mistake. We send for a great revivalist, organize great choirs, and advertise extensively, but have no Christ in it, consequently no power to save a soul.

3. The saving efficiency of this Gospel is administered only through Christ.

Faith is a grip on things! A grip never saves a man, but the thing which we grip. A drowning man may grip a straw and go down to a watery grave, but if he grip the root of some great tree that is rooted firmly in the earth then he is saved. So it is not our faith that saves, but the Christ whom our faith grips. Christ is the Saviour, and faith is the instrument through which His loving grace comes. Consequently our purpose in preaching is to bring the world to see Christ and Him alone.

4. This brings us to our obligations to preach the Gospel to all the world, for as Paul says, "We are debtors to all the world." This is emphasized in our Lord's dying words, when He says, "Go ye into all the world and preach the Gospel to every creature." It is this command that puts us in debt unto the world. As we read in the last will and testament of our Lord of his great gifts unto us we are broken up in heart because of the magnificence of His gifts, and common gratitude prompts us to carry this great gift to a lost world.

5. The extent of our indebtedness, Paul says "as much as in me is." I am ready to preach! So the measure of our indebtedness is that of our utmost strength of mind, heart and wealth. If the divine measure—"as much as in me is"—was our measure or should now become so, in ten years the Gospel would have been preached unto every creature. According to this measure, instead of having a hundred or

two missionaries, we could have ten thousand men and women in the foreign field. According to the divine measure—"as much as in me is"—there is one man in the United States alone who ought to do more than all of us are now doing, and all of us ought to do more than he could do.

It is wrong for us to spend so much money as we now are doing in building fine palaces of worship, for our individual religious home, while Christ who died for men, while on earth had not where to lay his head. We are spending too much money on education in the wrong place. The gospel of Christ and Christ Himself, places the emphasis first on the heart and after that in the head. Let's first have the people saved by believing in Christ and then give them all the education we can; but by all means let's seek first things first—and then closes one of the best gospel sermons, this writer ever heard in the Southern Baptist Convention.

L. O. Dawson reads the report of the commission for work among the negroes—the committee is composed of one from each State. The chairman says the report has the unanimous endorsement of the commission. The chairman further prefaces the report by saying that the committee were aided in their work by information gathered from many leading brethren, by personal letters from every section of the whole country, from which they deduced the following conclusion:

1. First it is part of the duty of this Convention to solve the so-called negro problem.

2. The condition of the negro is not the same in any two places, and will not be the same tomorrow in any place as it is today.

3. No fixed polity can with wisdom be adopted by a convention upon a shifting and changing problem.

4. The contract with the white people is the strongest factor in the redemption of the negro race from the evils and vices that threaten to destroy the negro.

5. The Southern Baptist Convention should stand as it has always stood in the advocacy of all things that will help the negro and especially the education of the negro in the schools of the land.

6. Reach the leaders of the race, through the leaders of our own race, and to this end we suggest that this Convention establish two or three Theological Seminaries for the education of negro preachers.

7. Whatever this Convention does, should be done through its home mission board.

8. No plan of co-operation is suggested with any other body than that of our Home Mission Board, who can best handle this quarter.

9. The Convention should exercise such supervision as will satisfy all reasonable men.

10. To summarise—our duty is toward an individual and should be confined to the education of the negro ministry leaving this literary education to others who have

undertaken it. Believing that they have served their purpose the committee now asks to be discharged.

Dr. Eaton makes some remarks, and thinks we have no time to give these recommendations the consideration that their importance demands. The report is adopted and the committee discharged. The Convention adjourns until 8:30 tomorrow.

SECOND DAY—MORNING SESSION.

When the hour appointed for the prayer meeting, 8:30, arrived, there were not 200 present. Among them were the following Mississippians: Rove, Smoot, Derrick, Peyton, Wesson, Hall, Drummonds and Martin Ball. By the close of the first song a downpour of rain drove many from the street and doorways into the meeting. Bless the Lord for the rain!

Dr. J. H. Kilpatrick reads the Scriptures, and while he reads the vestibule of the church is crowded with laughing and joking brethren, who kept up their talk as though nothing was going on in the house.

President Stevens calls the convention to order. Secretary Borrow reads the "journal" for yesterday. Secretary Gregory reads the committee appointed by the president, P. I. Lipscomb is made chairman of the Committee on Cuba and New Fields. Secretary Borrow reads a summary of statistics as follows:

Baptisms during the year, 103,021; 20,400 churches; members of the churches in co-operation with this convention, 1,832,638; money raised, \$2,379,081.

Secretary Borrow says that he has a memorial from certain brethren—the Landmark brethren; Dr. Hatcher moves that the memorial be referred to a committee. Dr. Eaton moves that the committee be given one year to consider the matter; Dr. Gambrell suggests that we give the matter due attention. Several brethren call for the reading of the memorial, and Secretary Borrow reads the paper, which, in a nutshell, consists of a statement of their objections to the way the convention now does its work. The motion to commit carries.

Brother J. R. Farist raises the point that we call each other "Brother" instead of "E." The "brethren" and "doctors" all laugh, and the president says "that is a good suggestion."

Dr. Mullins moves that visiting brethren from the Northern localities be introduced. Drs. Chivers and Seymour make brief remarks.

THE THEOLOGICAL SEMINARY.

Dr. T. M. Johnston, of St. Louis, tells of some recent impressions of the seminary. He thinks that the men now in charge of the institution are as great in learning, piety and power as were Boyce, Broddas, Womble and Whittisitt. If there were giants in other days, so have we giants there today. Dr. Millard speaks of some special phases of some new problems. Our greatest need today is students. While we have the lowest enrollment of students of any other similar institution in the world, we

must remember that our Northern brethren have three or four. In the country north of the Ohio river the figures show that the Presbyterian seminaries have fallen off in their attendance 35 per cent.; the Congregationalists, 41 per cent, and Baptists, 14 per cent. And here in our own Southland there is a decline, but not so great. In all our schools there are now only about 325 students for the ministry. Our churches are wanting better preachers than many of them are getting. We need to pray to the Lord of the Harvest to send forth more laborers into the vineyard. Dr. John H. Eager, fieldman of the seminary, speaks of some encouraging features he finds as he goes up and down the country. He suggests that it would be a good thing for our church to have a Seminary Day, when our preachers would talk on the need of laborers and how to supply that need. We want to ask the Lord to call the brightest and best young men into the ministry.

Dr. Hatcher arises long enough to say that there is very little difference between the men who have been and those who have not been there. The indirect and unconscious influence of the seminary upon the men who have not been there is about its greatest work.

Dr. Mullins thanks the brethren for the good things they have had to say and makes some few remarks about the condition now prevailing. Four hundred men who wanted to come to the seminary last year, who had written to me to that effect, could not come because of their poverty. Dr. Willingham thinks that we ought to borrow the money to pay their way, and then bring the bill to this convention for payment. The demands for good preachers are so great that he was quite sure the people would pay the bill. One brother from Washington, Pa., has just placed in my hands \$10,000 as a trust for the aid of poor, worthy young men.

Dr. Prestridge moves that the members of the Women's Missionary Union be allowed to take seats on the floor of the convention—when they can get them; carried.

The body rests itself by rising and singing "My Hope is Built on Nothing Less Than Jesus' Blood and Righteousness."

SUNDAY SCHOOL BOARD.

Dr. Weston Bruner reads the report on the Sunday School Board. The periodicals of this board are equal to the best and surpassed by none, and should be taken by every white Baptist Sunday school in the South. The Sunday school does a supplemental work, helping the parent to train his child, and not taking the parent's place. Nothing on earth can take the place of "Mother's knee," or a place to receive early and everlasting impressions for good. Dr. O'Hara, of Alabama, makes a suggestion—one to the Board and one to the people. The Board ought to give us something more in the way of help for beginners in the primary department; and also something better than the Bible Class Quarterly for our Home Department

work. To the brethren, I would suggest that we all make known to the Sunday School Board our desires on the subject, and thereby create a demand for these extra helps, who will supply it so soon as they are convinced of the need. Hon. Wm. Ellyson, of Virginia, emphasizes the need of more catechetical work in our schools. M. L. Wool, of Virginia, speaks of the importance of teacher training, and suggests a teachers' training class. L. O. Dawson calls attention to the helpfulness of the B. Y. P. N. Quarterly issued by the Board. M. P. Hunt, of Missouri, says a few words about "cur" Board—it is ours in every sense of the word, and on that ground I wish to make a simple plea: that of patronizing a home industry; that we shall all stand by the Board, and in a few more years we shall have one of the greatest publishing concerns on the earth. Dr. S. H. Ford says that "more than eighty years have passed since I first went to Sunday school, and I want to tell you that something else is needed besides training for teaching; we want the power and presence of the Holy Ghost to teach the teachers." Dr. Lillard, of Colorado, says a word to the preachers about taking more interest in the work of teaching. Dr. Gambrell speaks of the good work being done by the field agents. Dr. Hatcher says a good word of the song book just issued by the Board. He says that most of our churches have no song books worth the name. Some of them have only the fragments of several books, and the pastor announces that you will find this in the "Gospel Hymn," or "Belle of Liberty," or "Heavenly Powers," &c., and those of you who can't get a book just join in the chorus. We want a song book that will give us the same songs in the Sunday school that we use in the churches. I tell you, brethren, after our children here sung the "rag time" music which we furnish in the Sunday school they are not going into the church and sing "Holy is the Lord." Go home and clean out your churches of all those flop eared, frazzled books out, and put this song book in, and let our children learn the grand old songs of Zion. Do this, not for the Board's sake, but for the sake of the worship of God in our churches. Get the same song books in all your churches and teach the children to so sing that they will love to attend church services and sing the praises of the Lord there. Keep the Sunday school children for the preaching services.

A country preacher from Kentucky makes a ringing speech in which he endorses Dr. Hatcher, and calls attention to the crying need of our day—that is for our children to be lead from the Sunday schools, not to their homes, but to the church services. Dr. Frost takes the stand and calls up the five field men, and pointing to them, he says: "Here are our dividends"—men, noble men, every inch of them! How did we secure these men? How do we keep them? When you send us your order for Sunday supplies at Nashville you help pay these men and build up our great and

common work. The sinews of war are in the churches whose schools send us their orders."

Dr. McConnell reads announcements for Sunday services. The Mississippi brethren on are, B. G. Lowrey, Leavell, Anding, Yorborough, Venable, Cohron, Price, Smoot.

Adjourn for dinner.

SECOND DAY—AFTERNOON SESSION

While the hour is drawing on for the Convention to convene eight Cherokee Indians sing, in their native tongue, several songs very sweetly. After which Vice-President Levering gives the hand of fellowship and the congregation stands singing "Blest be the Tie that binds" the brother having them in charge steps to the front and asks all who want to shake hands with them to hold up our hands and shake—and about 1,000 hands went up and to shaking.

"Come Thou Fount" is sung in grand old-fashioned Baptist style, and the afternoon session of the body begins. Joshua Levering in the chair, and J. P. Hines of Georgia leading in prayer. "Jesus Keep Us Near the Cross" is sung, and the chairman announces the committee to select place of next meeting—T. T. Eaton, W. E. Hatcher, Lansing Bonnor, J. B. Gambrell and O. F. Gregory, to report by June 1, 1906.

REPORT ON FOREIGN MISSIONS

Joshua Levering reads the report on Pagan Fields, which word (Pagan) does not apply as heretofore, for the reason that many of these millions are stretching out their hands for the gospel. The necessity is upon us to enlarge our forces in all these Pagan fields.

The report on Papal Fields is read by Dr. Poteat, president of Furman University. "Why send missionaries to nominally Christian lands?" The Episcopalians refuse to do it, for the reason that these lands are in the hands of a church whose orders they recognize. But Baptists believe that we have a mission to Papal lands for the reason that we carry none of the togger of Rome in our old clothes. In Pagan lands Christ is not represented; in Papal lands he is misrepresented. We have in Brazil, Mexico and Italy—as Papal fields—143 churches, 198 stations, 6,117 members, 1124 baptisms during the last year; contributions to missions, \$18,692.

Prince Burroughs, of Texas, reads the report on the co-operative work of Southern Baptist missionaries in China and Japan in educational work, each mission board having half ownership in the schools and share equally in the responsibility of their management. Joshua Levering, who has visited these schools, says that it is the opportunity of a lifetime to do in China and Japan for young men entering the ministry what the Seminary at Louisville is doing for our preachers here in this country. The school is to be known as the Shanghai Baptist Theological Seminary.

At this juncture Bishop Hendrix, of the

M. E. Church, South, is introduced and makes some felicitous remarks. Dr. H. C. Mabie, of the Missionary Union, is introduced and speaks a few fraternal words, after which Dr. Hatcher starts up "The Morning Light is Breaking," the Convention standing and singing with great enthusiasm.

The reports all being read, are discussed by Joshua Levering, J. W. McCollum, J. B. Gambrell and others. Dr. Gambrell says that the presentation of the case by brother Levering has given him a vision of things never had before, and that Texas in five years will have one hundred more missionaries in Pagan lands. Dr. Hatcher asks: "What are you young men doing in this country? Have you settled this question, my young brethren? Why are you not out on the frontier? Would that God would call the flower of young ministry to go abroad and preach the gospel!" A call comes for the men who have been to the front, voiced by Dr. J. William Jones. J. T. Proctor, of the Missionary Union, is present and tells of his work in Central China, paying a glowing tribute to Southern Baptist missionaries in the Celestial Empire, there being none better. He says that the new China dates from the time that the combined armies of the world stormed Peking and chased the Empress Dowager across the continent—the first time in four thousand years that China knew that she had been whipped in war. Now China is establishing provincial schools, or what we would call state universities, throughout the empire, and is asking the missionaries to man them. The best work the churches can do is to man these schools. H. P. McConnie speaks for Porto Rico. The work began 6 years ago, and now there are one thousand two hundred Baptists on the island. Dr. Willingham introduces a native Brazilian, brother Lorent, who graduated from William Jewell College, but now pastor of the First Baptist Church in Rio Janeiro. He says that he has one hundred in his prayer meeting every Wednesday night and two hundred and forty members in the church. He has ninety-two in his Bible class, the largest in South America. Brother Ginsborg, wife and three children from Brazil are introduced and his two little girls sing in Portuguese, "I am so glad that Jesus loves me," and the Convention joins in with the chorus. Brother Ginsborg is a Russian Jew by birth, and is now at Pernambuco, where, last year, he baptized 229 converts. They have a church of four hundred members.

Dr. Willingham now makes some characteristic remarks. He blesses God for the great work done—for the noble state secretaries, the noble editors who have written so much for the cause, these noble pastors, in city, town and country place, who have rallied the forces of our God, some of them giving more than the whole church did a year ago. Let our prayer this year be not for money or men, but for souls, that they may be saved by the grace of God.

A poll of the 41 students now in Princeton Theological Seminary, 40 of them were

led to Christ by their mothers—so heroic a lesson for mothers; go home and talk to your children not about society, the show, the theater and such like things, but tell them how Jesus heals their sorrows.

The greatest institution in the world in building up the kingdom of God is the Southern Baptist Theological Seminary, and we have just as many young men in foreign lands who need training for the work of preaching the Gospel as are there; and now we want money to build and equip a school for them. While Dr. Willingham is talking, the pastor of the Paris (Texas) church says that a few days ago a good sister sent for him for a conference and prayer, and as a result she sends you this "piece of exchange"—a check for \$5,000. And here began a scene never before seen in a Baptist convention—everybody sings the doxology, one sister claps her hands for joy, and then the representatives of the churches, state by state, promising to raise certain amounts advanced until the amounts footed up nearly \$400,000. It was a great and grand sight. Dr. Willingham closes the great event by saying, "Brethren, we are trying to do this for our God. If we are not doing this for him, let's quit it."

Adjourns until 8 tonight.

SECOND DAY—NIGHT SESSION.

Long before the hour for the convention to come to order the house is packed and jammed with people who spend the time in singing the old songs of our fathers—until a solo is announced, which in their place are good, but their place is not in a thousand miles of the Southern Baptist Convention as a rule.

Vice President Levering is in the chair, and Dr. Bell leads in prayer. Dr. Willingham takes charge of the service. Dr. Provence of Texas who has two sons on the foreign field comes to the platform to give a message from his boy concerning the faith of Dr. Chambers in the death of his noble wife, in far off China. Dr. S. Y. Jameson of Georgia sends the reporter an important item which has already been given in this report. Dr. Sampey speaks to the general subject—"The Missionary Idea as Outlined in Isaiah." There are three ideas, first; his conception of God. There is no other God but the living One and there is none other. Being only one God, there can be only one religion in the world, hence we see how the missionary idea grows out of Isaiah's teaching. He is a good God. He is an ever present God in our time of trouble; He is a forgiving God; He is a great missionary God, who reaches his hand out to the heathen. Read the 53rd chapter, where we see God giving His Son to die for the sins of the people. Read the 55th chapter where all who thirst are invited to come and buy without money and without price—here we have the Messiah outlined. In the 42nd chapter we have—the Servant who shall serve His people. In the 49th chapter this Servant is again set forth as going out unto the ends of the earth to seek the salvation of all nations.

another solo, and Mr. T. C. Skinner of Baltimore speaks to the report; "How Firm a Foundation" is sang and J. W. McCollum, of Japan, makes the closing address of the evening. Two questions are asked us—i. What effect will the war have on your work? It is bound to tell. In many places the congregations have been decreased 25 per cent. by the men being sent to the army, and the minds of the people have been turned towards the scenes of war. But on the land a thousand new avenues are opened up. I have spoken to audiences of a thousand Japanese for two hours at a time, who were jammed as you are here now, and I told them not about the war, but about Jesus Christ. Fifteen years ago there was a kind of veil drawn over the hearts of the Japanese through which it was impossible to penetrate, but now the veil has been removed, and the hearts of the people are open to receive the message of Christ. If Jesus Christ is not sufficient—if any of you think Jesus Christ and His crucifixion is not sufficient—go home and plow! "Amen," shouted many voices. But nothing else than Jesus Christ and His crucifixion explains the new day that has come upon Japan.

"What does it mean if Russia wins?" That is unthinkable. But I must not talk war, and yet, if Russia wins, there will not be a Jap left on the face of the earth. But what if Japan wins—and she surely will. Well Japan is going to dominate all the mighty east, and if we evangelize them, we will have evangelized the whole east. Victorious Japan means that all the east shall be dominated by the idea that Japan holds. She has 47,000,000 people, and they are open to receive the gospel—shall we give it to them? Difficulties, of course, there are difficulties; but we are thinking about these. Why, the biggest chapel we have will not seat more than one hundred people. And yet you wonder why we do not do as Paul did? Well, Paul had the synagogues already built for him, and roads carved out over which he should go, and not of these things await us, but we have to build as we go. We need five of you young fellows to go to Japan right now—won't you go? Come and go with us brethren.

Rev. Lee Scarborough, of Texas, speaks a moment on the Pastor's relation to this world-wide movement for missions. When he rose to speak, he faced a retreating congregation; but by his masterful wit, he soon quits them and goes on with his speech. The pastor holds the key to the situation.

THE LORD'S DAY.

The day dawned with the wind blowing, clouds flying and everything indicative of a rough day. By 9 o'clock the clouds had rolled away and a prettier day one never saw—in Kansas City. Our preachers were in over a hundred pulpits in and around the city. This writer preached in the Rosedale Methodist church to an appreciative

congregation as he ever faced.

CONVENTION HALL.

But the great event of the day was the meeting at the great Convention Hall at 3 o'clock p. m. This hall was built especially for the great Democratic Convention which met here in 1900 and nominated Bryan the second time for the presidency. It is one of the finest assembly halls in America no doubt, seating 15,000 people. Sunday afternoon it was three-fourths full, 12,000 people having assembled for the purpose of engaging in a religious service.

A MEMORIAL SERVICE.

The meeting was to honor to the memory of three former officers of the Convention who had passed away during the year and to hear a sermon by A. C. Dixon of Boston—formerly of North Carolina. Dr. J. F. Love of Arkansas paid a worthy tribute to J. P. Eagle, A. J. S. Thomas to J. A. Hoyt of South Carolina, and Dr. W. E. Hatcher to C. C. Meadow of Washington D. C. These were all, most helpful address indeed and especially that of Dr. Hatcher—every Baptist on the earth ought to have heard it.

A. C. DIXON.

It is twenty minutes after 4 o'clock when President Stephens presents the preacher of the evening to the more than ten thousand souls assembled to hear him. It is one of the finest opportunities to preach that comes to but few men on this earth. Thousands of people have been singing, "How Firm a Foundation," "All Hail the Power," "Nearer, My God, to Thee," "Sweet Bye and Bye" and "Shall We Gather at the River," as in all probability these songs have never been sung on this earth before, and listening to some of the most tender and helpful addresses one is ever permitted to hear. It is a good time to preach, and Dr. Dixon rose to the occasion sublimely. He preaches just like he had been down in a big country church in the piney woods of Mississippi. His subject is:

SOUL WINNING

And his text is Prov. 11:30—"The fruit of the righteous is a tree of life, and he that winneth souls is wise." He speaks with his mouth, hands, eyes, feet, soul and body—he speaks all over for one solid hour and then calls upon all the people who have not done so to give their hearts to God—there are about fifty who stand and say they want to be saved. It is the second greatest sermon the writer ever heard. No outline of the sermon is here attempted for no report of words would do the sermon justice—the man would have to be reported.

MONDAY—MORNING SESSION.

When the gavel of President Stephens rapped for order at 8:30 there are only about fifty people in the house and four of them are from Mississippi; three of them are Cochran, D. J. Miley and wife. W. H. Dew leads the devotional exercise, which President Stephens says ought to be the best service of the day. But many brethren acted as though they did not agree

with him, as as they did not show up for the prayer meeting. Secretary Burrows reads the "Journal," and the report of the committee on

CHANGE OF NAME

Of the convention to that of the "Baptist Convention of the United States" is made by Judge Hillyer, of Georgia, who says that it is not yet time to press a vote on the question as there are many who oppose it. The Judge begins to preface his report with a speech, when the chair says: "Brother Hillyer, are you going to read the report?" All the people smile, and the Judge reads his report which is no report really and asks to be excused. Dr. Eaton makes the point that the committee had not done what they were appointed to do and moves to amend by appointing a committee to report one year hence, to change the preamble of the constitution so as to conform to the facts. Judge Hillyer contends that his report does cover the ground. Many brethren raise points of order, which are promptly decided by the chair as fast as they are put—a better presiding officer than the present one never sat in our presidential chair. The motion of Dr. Eaton prevails. Dr. Landrum offers resolutions commendatory of the woman's training school in connection with the Southern Baptist Theological Seminary for the purpose of training young women to do missionary work. Preston Blake reads the report on nominations of officers of the Board which sends the same names as last year. The time and place of next meeting has been referred to a special committee.

HOME MISSION HOUR.

The time for the consideration of the reports on Home Missions arrives, and Dr. Gray is in charge as master of ceremonies.

There are seven reports on the different phases of the general report. J. L. Love, of Arkansas, reads the report on

FRONTIER MISSIONS

The gist of which has already been given in the earlier part of this report.

D. W. Keys, of South Carolina, reads the report on Mountain Missions and Schools—the gist of which has already been given in the earlier part of this report.

P. I. Lipsey reads the report on Cuba and New Fields which shows that there are 31 churches, and they baptized 95 persons last year. A Baptist college and seminary in the building now owned by the Board is to be started. A Baptist newspaper is to be started and a number of new fields on the island itself, and on the Isle of Pines and Panama.

The report on Negro Work is read by Dr. Stakely, of Alabama, which commends the work most heartily done by the Board, and more especially the appointment of Dr. A. J. Barton who has charge of this feature of the work. Dr. Gray says we will now have a discussion of the reports and calls for Dr. Love and asks him to "speak like you do in Arkansas." He

says: "I am not a doctor. I married the daughter of a doctor, and she does the practicing at our house." The tide of emigration is filling the west with people and wealth. The time to save a city is when it is a cross-road. Plant a church before you do a school-house. The time to save New York was when it was a village. That opportunity passed and you will never have that again. We will never have an opportunity to save another frontier; this is our last opportunity to save an Anglo Saxon frontier." Will we rise to the occasion? H. P. Hurt says that if we save the Southwest now, we will be ready to save the heathen of the old world as they pour into this country every year by the hundreds of thousands. J. M. Carroll, of Texas, says that 900 miles of our frontier lies side by side with 900 miles of foreign mission frontier along the Texas and Mexico line, and in helping the Home Mission work we help the Foreign Mission work in this territory. A. J. Brown speaks on the Mountain Schools. The people of the mountains are poor; they are Baptists as a rule, and when educated a little make the best people of this earth. Dr. Gray says the Presbyterians are spending \$100,000 in the mountain schools among a Baptist people, while we are only spending \$10,000—at this rate who will possess the mountains in the future?

Lipsey yields his privilege as chairman to C. D. Daniels of Havana, who speaks on Cuba. He says Cuba is the greatest mission field, Home or Foreign on the earth. The outrageous conduct of the Spaniards who were Catholics, disgusted the people with Catholicism, and we have their ear. It is destined to become the richest spot of the earth. 40,000 Americans are there already and in their hands the land will blossom and bloom as the rose. Our immediate need is for prayer. Pray for us Cubans—that is our greatest need. Then we need more helpers. The country can never be evangelized by natives—the temptations are greater than they can stand alone. For instance, in one of our fields, I found the native preacher "dedicating" babies publicly, when only a few days old and that they insisted on baptism at the age of 13. Suppose the natives had been alone, you can see to what lengths of error they might have gone. The convention stands, and sings "Come ye that Love the Lord," and Dr. Gambrell reads the report on the Home Alms-trative work of the Home Mission Board. He is at his best. He pleads for a symmetrical church mission development. The church that gives all its money to one object does wrong in the sight of God. We want to exercise common sense in our gifts to missions. Give to all the boards in proportion to their needs. He offers a resolution that the we try to raise to \$250,000 for Home Missions. Secretary Ware says we ought to give as much to Home Missions as we do for Foreign Missions. Gray says that is the way I feel about it but I could not ask it—in my soul I do; but I

suppress 50 per cent of my feelings. The motion is voted with a hasty good will. After announcements the convention adjourns for dinner.

MONDAY—AFTERNOON SESSION.

Convention meets at 2 p. m., and the house is packed in a few minutes, although the morning session did not adjourn until after 12 m.

Devotional exercises were conducted by singing "How tedious and tasteless," "What a friend," "I want to go there too." Many brethren testify to the blessing received during the meetings.

Dr. Shelborn reads the report on "vice presidents." He says that no brother ought to accept the State vice presidency of either of the boards unless he means to use his office or not abusing it.

H. S. Provence moves a reconsideration of the motion by which the place of meeting was referred to a committee of five. Dr. Eaton takes the floor and discusses the whole question and makes a very good speech against the reconsideration and the motion is lost in an overwhelming thunder of "No-s." Dr. E. E. Folk offers a resolution calling upon all good people to celebrate the 4th of July in clean, temperate and patriotic way, instead of the present, dancing, drinking and other debauchery festivities. Passed. Dr. Turnly of Florida, comes forward with his historic resolution about the basis of representation—tabled indefinitely.

EVANGELISM.

A. J. S. Thames reads a very elaborate report on "evangelism," in accordance with a resolution offered last year by Dr. Broughton. The resolution called for a committee of twelve (a new board) and a paid, secretary, in which the committee do not concur, for the reason that such is not necessary or practicable.

The report recommends that the whole matter be referred to a committee of five who shall make a more careful study of the whole question and report at our next meeting. The report was very long and had numerous recommendation; but the above is the substance of it. When Dr. Thomas said "6thly" the convention laughed hastily—and he pretty shortly retired, and

DR. LEN G. BROUGHTON

takes the platform, whose opening words are: "Will you not bow your heads in prayer to God for the great cause that brought Christ to the earth." The report is not what he wants—it is not strong enough in its recommendations. He wants a committee with power to employ a secretary who shall provide for a systematic training of Sunday school workers, lay workers, house to house visitation, and men of strength and full of the Holy Ghost to go out into the worst places of the earth; and especially the large cities. As there is a need of this sort of a thing. Some years ago I was holding a meeting with a certain great church. On Saturday I asked all the Sunday-school teachers to make a

special effort to lead their pupils to Christ. The next morning I walked through the room to see how they were getting along. I saw one young woman holding her class spell-bound, and I stopped to see what she was doing, and this is what I heard:

"Children, the preacher says he wants us all to be Christians today. Now would it not be nice for us all to be good and die and go to heaven? Yes'm,' they all said. Would it not be ridiculous for us to be bad and die and go—to hell? 'Yes'm' they all said. Her idea of going to hell was that it would be ridiculous—and three-fourths of our Sunday School teaching is on that level. How much we need to make up on the matter of training our Sunday School teachers. Dr. Broughton's address is made up of striking incidents of conversion that brings tears to many eyes. Indeed, it was a pathetic scene as he told about the conversion of his own 12-year-old boy, which was brought about by his letter when absent visiting in the East to regain his health. When the boy got the letter he went into the bath room, read it again and got down on his knees and gave his heart to God. The first Sunday after he got home, after the morning sermon, when he gave the opportunity to any one who wanted to confess Christ as their Saviour, his own boy came up and told him that the letter did it. The report is adopted; and, the Indians are brought forward for the third time to sing—just twice too much. When Dr. Dixon had finished his great sermon yesterday it was all but spoiled by introducing these same Indians to sing.

The President announces a committee composed of all the editors within the bounds of this convention, on Sabbath Observance, in response to an overture from the Presbyterian General Assembly.

WOMAN'S WORK.

Secretary Gregory reads the report on Woman's Work. They have given during this last conventional year as follows:

Foreign Missions, \$53,678.48.
Home Missions, \$30,630.32.
Sunday School Board, \$417.55.
In Boxes, \$41,649.53.
Other objects, \$1,476.10.
Total, \$138,698.55.

They have given since their organization \$1,173,597.18.

A. J. BARTON

Asks about his work among the negroes. He asks for any question that any brother may want to ask to be put, even while he speaks. This is no new work among Southern Baptists. One of the first things our Baptist fathers did after the war was take up mission work among the negroes, building 30 churches for the first year. In all our work among them we must recognize that they have a number of strong, educated, capable leaders, and that all work must be done in cooperation with them and not in organization.

1. The first plan of our work is to cooperate with the National Baptist Convention. (Continued on Page 12.)

(Continued from Page 9.)

vention (col.) in sending out missionaries, they paying half of such salaries, and the Home Mission Board paying the other half.

2. The selection of missionaries is done jointly by their Board and ours.

3. The missionaries make their reports in detail to our Board through their Board, and we withhold all joy until we are fully satisfied with the work.

3. We reserve the right to decline to support any or all of these at our discretion.

Here are some facts we want to never lose sight of while we live.

1. The negro is here; yes, sir, the negro is here.

2. He is going to stay; he wants to stay and we want him to stay. The negro who moves North wants to come back South. The fact is he cannot live best where he is.

WATER MELON AND THE MULE
Do not thrive. Some of them are different and so are some white people. Many of them are low, vicious and mean—and so are some others. They are weak—and I know some other people who are not as strong as they ought to be. If they are weak God commands those of us who are strong to help the weak—this is our Lord's command to us, and we cannot afford to be disobedient to that command.

"FAITHFUL UNTO DEATH."
At the world's fair a picture was on exhibit. It was a battle scene—the fight was raging; men were in a death grapple; shot and shell were flying; a brave Confederate soldier lies among the dead; a strong black man is pushing his way through the rain of leaden hail toward this body, finding the body he takes it on his shoulder and bears it away from the scene of death that a broken hearted widow may kiss those cold lips again—that is a full length picture of the relation of the races, and under the picture was written, "Faithful unto Death." It was truly a great picture.

The committee to whom we submitted the memorial from the Lord's workers makes a strong, courteous reply, recommending that the convention decline to accede to their wishes. The committee on Enrollment reports 824 delegates present. The report of the committee on Time and Place of next meeting nominate W. R. L. Smith, of Richmond, and O. F. Gregory, of Alabama, alternate. Time, Thursday instead of Friday.

LAST SESSION.

Although the convention was not to come to order until 8 o'clock, at 7:30 the house was nearly full, and Dr. Millard leads the devotional exercises, and many testimonies are given from all over the room. Everybody is feeling good. Not one solitary unpleasant thing has happened during the convention, but the most beautiful spirit of fraternity, brotherly kindness and Christlikeness has prevailed from the first until these closing hours. Pastor McConnell and his people have done the honors proudly.

The daily papers gave fine reports of the meeting. And indeed there has never been a better meeting of the Southern Baptist Convention in all its history than this—this is the testimony of all who are here on the part of old convention goers.

Promptly at 8 o'clock the president calls the convention to order. Dr. Eaton moves that a committee be appointed to purchase a token of our appreciation to our faithful faithful secretaries in the form of a loving cup or something of the kind. Dr. Kilpatrick moves that the hour for adjournment be set at 10 o'clock, and the last 15 minutes be given up to the closing exercises. Dr. Skinner of Baltimore, offers a resolution of thanks to the railroads, hotels and daily papers for courtesies extended. A motion to appoint 10 members to meet with the anti saloon league in their annual session is passed.

The main business of the evening is the further consideration of the report on Home Missions—Church building and the evangelization of our great cities. Howard Lee Jones reads the report of the latter and H. F. Sumrall of Shreveport. It is claimed in the report that there are 2,500 churches in Arkansas; Texas, Oklahoma and Indian Territory—or twice as many churches without houses in which to meet of any kind, than there are churches in Mississippi. The report recommends the Home Board at once, through Existing Agencies, take steps to raise \$100,000 for the purpose of building churches in these destitute fields. Dr. Boone of Memphis, makes a brief speech in which he tells this story: On Easter Sunday, a good Presbyterian woman was trying to teach a Chinaman about the resurrection and he could not grasp. Finally she said: "The first time they have baptizing down at the First Baptist, you go, and you see a perfect picture of it." The people call for "Carroll! Carroll! Carroll!!!" Dr. Gray says we have 20 minutes yet before Dr. Carroll is to speak. Then the people call for "Gray! Gray!!—and Gray started but Pastor McConnell rushes up and says: let me speak—and he does, setting forth the claim of Kansas City. Gray then starts up; but stops; and says, I want Dr. Hatcher to say a word for New Orleans. Gray speak on. Dr. Hatcher says: "I don't want to speak, I want to say something." All this talk means your board is poor and Baptists are rich, and ought to give you \$500,000 for this purpose—and all the people say amen! Gray speaks some more and then a little rangle occurs over the appropriation of a little money, in the meantime the Indian choir is brought out to sing—just three times too many—and when the matter is pleasantly settled, Gray turns, as he only can, and says: "Sing Indians," and they cannot understand a word of English. They sing and then Dr. Carroll speaks as he only can and does—and then the great Kansas City Convention passes into history.

W. P. P.

P. S. After adjournment hundreds of people lingered in the house singing, pray-

ing, testifying, rejoicing, shaking hands until close on to the midnight hour, so deeply impressed were they by the high spirituality of the meeting's many declaring that no greater meeting was ever before held on the earth—such is the unanimous feeling of those who took in the prayer meetings, as well as the business meetings.—P

The Convention report has been accorded absolute right-of-way this week. It will require several issues to catch up with our contributed matter. But the brethren who have written will be patient, and all will come around right.

Clinton Commencements.

Friday, May 19, 8 p. m. Contest for Medal, Declamation—Preparatory Department.

Saturday, May 20, 8:15 a. m. Final Chapel Service and Extemporaneous Reading Contest—Lucky Medal.

Saturday, May 20, 8 p. m. Annual Concert—Hillman College.

Sunday, May 21, 11 a. m. Commencement Sermon, Mississippi College—Rev. W. J. E. Cox, D. D., Mobile, Ala.

Sunday, May 21, 8 p. m. Commencement Sermon, Hillman College—Rev. W. T. Lowrey, D. D., LL. D., Clinton, Miss.

Monday, May 22, 10 a. m. Contest for Freshman Medal—Declamation.

Monday, May 22, 11 a. m. Extemporaneous Debate—Bennett Medal.

Monday, May 22, 8 p. m. Sophomore Oratorical Contest—Hewitt Medal.

Tuesday, May 23, 10 a. m. Annual Meeting of Trustees of Mississippi College.

Tuesday, May 23, 10:30 a. m. Graduating Exercises—Hillman College.

Tuesday, May 23, 8 p. m. Junior Oratorical Contest—Trotter Medal.

Wednesday, May 24, 10:30 a. m. Senior Oratorical Contest—Hailey Medal.

Wednesday, May 24, 3:30 p. m. Alumni Meeting—Mississippi College.

Wednesday, May 24, 8 p. m. Graduating Exercises—Mississippi College.

Wednesday, May 24, 10 p. m. Alumni Banquet.

W. T. LOWREY.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

A Young Christian in Mississippi College.

(Written at Request of Editors.)

Everybody going to college receives impressions which are deep and lasting. If he is inclined to look inward the least bit, he discovers that his new environment results in corresponding changes in himself. But, however strong the effect may be, yet it is difficult to express it in definite language.

When we stepped off the train we found a little town similar to scores of others in the State, and a group of old college buildings; we had arrived at Clinton, the historic—Clinton, the home of Mississippi College, our own Baptist institution. Deep impressions have been made on us by this college which time will not efface. We feel stronger and better because we have been to it.

Evidently it is not the college buildings which attract the Mississippi College boy; certainly it is not the equipment, and we even go so far as to say that it is not entirely the instruction offered, efficient as it is. What is it, then, that makes the college roll swell and enlarge each year? Simply this: The president, the professors and the student body constitute a large, well-ordered family. The church service is almost a family altar. We all feel at home here; the very air breathes freedom and ease. The institution is democratic; you class yourself, and succeed or fail by your own effort and by what you are. Whatever "pull" you may have amounts to nothing.

There is a healthy, religious atmosphere surrounding the college. We have a consecrated pastor, who receives active support; the attendance at Sunday School is phenomenal. Beside these, there is a B. Y. P. U., also a Y. M. C. A., about ten Mission Study Classes in which there are approximately 150 students, and a Bible Study Class conducted by one of the professors. Each year there is a revival service and students and professors work side by side in the cause of the Master. Thus we see the religious privileges are many. A fellow student remarked to us, "It is not hard to be good here," and that exactly expresses the truth. If a boy does wrong here it is not because of his surroundings, but it is in spite of them. As a general rule it is a hazardous thing to send a young boy, but there is very little danger that a young student

in Mississippi College be surrounded by any but good influences. A college boy has rare opportunities to impress his personality on others. The tie of fellowship and comradeship holds students in closer relation than is usual outside of college. It is criminal for a student to endeavor to separate himself or to stand apart from fellow students. Such a student is selfishly oblivious to the injury he does himself and them. The man who studies so much that he has no time to take part in the activities of college life outside of text books is no more a model student than the one who is active in athletics, but never opens a book. It seems to us that the aim of a college is to broaden and expand; to make each one realize the possibilities of his nature and to feel the responsibility of living and to take his place as a man in the world, a blessing to himself and to society. Failing to do this, a college fails utterly. Mississippi College has accomplished this great purpose. It has sent out men whose lives have been forcible reminders that man is created in the image of God—men who have been forces for righteousness and powers for the uplift of humanity. Though we do not know what the future has in store, we believe that the college has seen only the dawn of its usefulness; God grant that this dawn may have no setting.

HENDON HARRIS.

College Tidings.

Final examinations are on Wednesday, the 24th, closes the session. 376 is the number of students; 22 is the number of graduates; "A 1" is the rank of the session.

The President of the College has recently delivered nine commencement sermons and addresses, four addresses in the interest of the general educational work which the State Superintendent is advocating, and preached four special sermons. Everywhere he has met with encouraging words as to the present standing and future prospects of Mississippi College.

I returned this morning from a very interesting tour, in which I filled engagements at Brookhaven, Poplarville and Lumberton. We had a great educational day at Brookhaven. It is said that 3,000 people came to town that day from Lincoln county, while 750 college boys were

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A. S. Caldwell, Sec'y.

My age is.....
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Street.....
City.....State.....

brought in on special trains from the four male colleges of Mississippi. It was a most interesting day, and Brookhaven "did herself proud" in her magnificent hospitality and her wondrous enthusiasm in educational matters. Edgar Green, county superintendent, is doing a work unexcelled, I am sure, by any other county superintendent in the State. We at his Alma Mater feel proud of his work, and were rejoiced to have an opportunity to encourage him. We also thank and heartily congratulate Prof. Scott, the city superintendent of the schools at Brookhaven. The day closed with the oratorical contest between the four male colleges of the State. When our own Edgar Godbold won the medal our boys "took the roof off," and the welkin rang and kept on ringing with the echoes of their shouts and cheers.

At Poplarville I had the privilege of speaking to the graduating class of the Poplarville High School, Prof. W. I. Thames, Principal. This is one of the best high schools in Mississippi; in fact, it is one of the best high

schools I ever saw. Prof. Thames is a remarkable school man. His school and boarding equipments are elegant. He has his own electric lights, steam heat and sewerage. The work of the school is unquestionably good and the spirit of the school seems to me to be unusually fine. To say that I was pleased would not be strong enough. To say that I was charmed and captured would not be extravagant. Prof. Thames enrolls about two hundred boarders per session, and is doing a work for South Mississippi that can hardly be overestimated. The wise thing for a multitude of boys and girls would be to take their high school course at Poplarville and then enter college. I have had a number of boys this year who would have been better off with Prof. Thames. He makes a specialty of high school work, and most heartily do I commend his school to the boys and girls who wish to prepare for college courses. From Poplarville I went to Lumberton. The graded school there under Prof. Morehead is doing well. Our own W. S. Allen is pastor of the Baptist Church there, and I heard fine reports of his work.

Hastily but hopefully,
W. T. LOWREY.



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Fourteen reasons are given in a petition to the Borough of Manhattan by several New York automobile, cycling and driving associations, together with a property owners' improvement club, why Warren's Bitulithic pavement should be laid on Seventh avenue, New York City.

The superior qualities that the petitioners—all people of wide experience in roadways—find in the Bitulithic pavement are: first, safety; second, speed; third, comfort; fourth, durability; fifth, easy driving; sixth, ideal footing; seventh, noiseless; eighth, dustless; ninth, enables a horse to draw heavier loads; tenth, slipping in any kind of weather impossible; eleventh, yielding—prevents muscle soreness in horses; twelfth, more return in work to the owner of the work horse and more safety for pleasure driving; thirteenth, combines all advantages of macadam and of asphalt, with none of the disadvantages of either; fourteenth, by decreasing cost of transporting goods by horse-drawn trucks and wagons, their cost to the consumer is materially decreased.

Truly, enough good reasons to clinch any argument and to convince any man.

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For 96, 112, 128, 136 to \$167 cash or payments of \$6 per month, you can buy fine new guaranteed pianos during this sale worth 250 to \$300.

Standard grade Pianos worth 325 to \$375 are going at 178, 187, 207 to \$218 cash or \$7 monthly payments.

Highest grade Uprights, the regular 400 to \$550 kind, in all kinds of fancy cases, are here, marked to sell at 236, 262, 288 to \$297 cash or payments of 8 to \$10 monthly.

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